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Origin, History and Misconception of Yoga and its Types

Aishwarya H Jadeja

Lakulish Yoga University

Abstract:

Yoga is originated from India. Yoga is 4000 year old. The original spokesperson is said to be Hiranyagarbha. The yoga is just not physical, Mental, social and emotional wellbeing but also a practices of liberation by various scriptures. There are various yoga labels. How person can practice yoga according to their nature is explained. There are various advantages also. But there are some Misconception Of Yoga also.

Keywords: Yoga, History, types of yoga, Misconception.

Introduction :

The manifestations of yoga in the world

It will be interesting to know who invented yoga in this world and how it spread in the world. Yoga first originated from the Vedas (Rigveda). By archaeologists at Mohenjo-Daro, an important place of the Indus civilization. There was an idol of Nardevata. That idol is three-faced.

Lord Hiranyagarbha is considered to be the original spokesperson of Yoga. The scriptures say, 'Hiranyagarbha Yogasya vaktananya Puratna means' there is none other than the original spokesperson of yoga, Lord Hiranyagarbha. Hiranyagarbha is accepted as the progenitor of yoga.

हिरण्यगर्भो योगस्य वक्ता नास्य पुरातन - याज्ञवल्क्य स्मृति

सांख्यस्य वक्ता कपिलः परमर्षि स उच्यते ।

हिरण्यगर्भो योगस्य वक्ता नास्य पुरातन ॥ - महाभारत

हिरण्यगर्भो जगदन्तरात्मा – अद्भुत रामायण

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् – ऋग्वेद

'In support of this, Lord Krishna has said in the Gita, 'Hey Arjun! I was the first to teach yoga to Surya, the illuminator of this universe. Then Surya taught it to Manu, Manu to his son Ikshvaku and other kings. ' In this way this yogic tradition continued in all the Suryavanshi and Chandravanshi kings respectively, due to which even the Janak and other kings reached the level of sage and became known as Rajarshi.

Meaning of Hiranyagarbha

Seven types of Hiranyagarbha are mentioned in the scriptures.

1. The Sun
2. Intelligence
3. Acharya Hiranyagarbha
4. Disciples of Shiva
5. Father of Urja Rishi
6. Son of Paramesthi Prajapati
7. Prajapati Brahma

Prajapati Brahma himself as Hiranyagarbha, the first spokesperson of Yoga.

Origin of the word yoga

The word 'yoga' is derived from the Sanskrit root 'yuj'. There are three types of dhatu used in Maharshi Panini's dhatu lessons. In ruthadi Gana, the root 'yuj' means 'sayoga'. In this 'divadi' gana yuj dhauti means 'samadhi'. In churadi gana yuj dhatu means sayaman. In ruthadi gana yuj dhatu sayoga means to join

In this sense, the word 'yoga' is derived from 'ujir yoga'. In it, the word 'yoga' means the union of the soul with the paramatma.

"Yuj" dhatu another meaning means "samadhi". Here the word 'yuj' is derived from the dhatu 'Samadhi', so Vyasji in Yogabhasya has called 'Samadhi' itself 'Yoga'. In bhojvrtti it is written: Yogyukthi Samadhanam yuj samadhau iti.

Here 'yoga' means 'samadhi'. The third meaning of the metal 'Yuj' is 'sayaman'. Here 'yoga' means 'regulation', control or discipline. From this point of view, Maharshi Patanjali has defined yoga as yogachittvrittinirodh. It means 'yoga' which means regulation of chitvritti. In this way all the three meanings of Sanskrit Yuj dhatu are connected with yoga.

It is also implied here that the word yoga is used in the sense of both remedy and result. In the sense of remedy, yoga is the act of regulation, through which the state of samadhi is attained. As a result of this, the jivatma becomes situated in the paramatma, i.e. the union jivatma and the paramatma. With this in consideration, Yogadarshan says: Tadadrastu swarupe avasthanam

That is, through the practice of Yogasadhana, the seer becomes situated in the self-form, that is, in the Brahmasvarupa. That is why in Yogashastra, it is said as tadadrastu swarupe Avasthanam. This means that when the chitta vritti are restrained, the state of the seer takes place in the pure soul, that is, in the form. When our limited duality is completely dissolved in truth, the ultimate goal of yoga is to attain the Brahmattva, which is beyond the limits of space-time and the cycle of birth and death. Brahmattva is Advaita, Sanatan, invariable, omniscient, immovable, gunatit (beyond all guna) and infinite (endless)

History

There are historical records of yoga dating back to the pre-Vedic era (2700 B.C.) and continuing up until Patanjali's time. The Vedas (4), Upanishads (108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18), and other texts are the primary sources from which we learn about yoga practices and the literature associated with them throughout this time.

Generally speaking, the Classical Era, which is also regarded as the most fruitful and significant period in the history and development of Yoga, spans the years between 500 BC and 800 A.D. Vyasa's commentary on the Yoga Sutras, Bhagavadgita, and other texts appeared at this time. Mahavir and Buddha, two of India's greatest religious figures, might be primarily honoured during this time. The idea of the Pancha Mahavratas (also known as the Five Great Vows) by Mahavir and the Ashta Magga (also known as the Eightfold Path) by Buddha can both be considered to be the origins of yoga sadhana. In Bhagavadgita, which has eloquently explained the concept of Gyan yoga, Bhakti yoga, and Karma Yoga, we find its more detailed explanation. These three forms of yoga continue to be the pinnacle of human understanding, and even today, people find tranquility by employing the Gita's teachings. Along with incorporating several parts of yoga, Patanjali's yoga sutra is most famous for its description of the eight-fold path of yoga.

It has been determined that the era between 800 and 1700 A.D. is known as the Post Classical period, and that this is the time when the teachings of the great Acharyatrayas Adi Shankracharya, Ramanujacharya, and Madhavacharya were most influential. During this time, the teachings of Suradasa, Tulasidas, Purandardasa, and Mirabai made a significant contribution. Hatha Yoga was popularised during this time by Natha Yogis of the Hathayoga Tradition, including Matsyendaranatha, Gorkshanatha, Cauranginatha, Swatmaram Suri, Gheranda, and Shrinivasa Bhatt.

The development of Raja Yoga is credited to the great Yogacharyas Ramana Maharshi, Ramakrishna Paramhansa, Paramhansa Yogananda, Vivekananda, and others during the 1700–1900 A.D. period, which is known as the Modern Period. Vedanta, Bhakti yoga, Nathayoga, and Hatha-yoga were at their height during this time. The three primary tenets of Hatha-yoga were the Shadanga-yoga of Gorakshashatakam, Chaturanga-yoga of Hathayogapradipika, and Saptanga-yoga of Gheranda Samhita.

In the modern era, everyone is convinced that practising yoga will help to protect, maintain, and promote their health. The teachings of revered figures like Swami Shivananda, Shri T.Krishnamacharya, Swami Kuvalayananda, Shri Yogendra, Swami Rama, Sri Aurobindo, Maharshi Mahesh Yogi, Acharya Rajanish, Pattabhijoi, BKS. Iyengar, Swami Satyananda Sarasvati, and others have helped yoga become popular throughout the world.

Different Traditional Schools of Yoga, such as Jnana-yoga, Bhakti-yoga, Karma-yoga, Dhyana-yoga, Patanjala-yoga, Kundalini-yoga, Hatha-yoga, Mantra-yoga, Laya-yoga, Raja-yoga, Jain-yoga, Bouddha-yoga, etc., have emerged as a result of the various Philosophies, Traditions, lineages, and Guru. Each school of yoga has its own guiding ideas and methods that lead to the ultimate goals and objectives of the discipline.

Yoga has many labels

There are many types of yoga, which of them should be understood as Purnayoga? Is Purnayoga different from all other yoga's? This question is reasonable, actually yoga is one and the same. Their labels (names) are different. For example, tea is made in all gardens; But the company that buys the garden or the tea plants will label the tea with the name of the company. The tea bought by the Brook Bond Company is called Brook Bond tea. If the

Lipton company buys the garden, it becomes Lipton's tea. In this way, companies only apply their own labels. Changing companies does not change anything in that tea. Tea is made from the same garden plant. Similarly, yoga is the same. Only the labels of its various aspects are different. The core process of yoga is the same, that's why there can be only one type of yoga.

Here the question will be that if yoga is the same then why our scriptures have given it different labels? In the scriptures there is Raja Yoga, Hatha Yoga, Gyan Yoga, Mantra Yoga, Kriya Yoga, Karma Yoga, Bhakti Yoga and other Yoga's. Aren't these all different types of yoga? No, it is not different. Lord Krishna has called Gyan, bhakti, karma etc. as yoga. He has called Bhakti only Yoga, Karma also called Yoga and Gyan also called Yoga. The meaning is that yoga is the same but one aspect of yoga is gyan, another aspect is bhakti, third aspect is karma etc. Thus yoga is the same but it is also important to understand when to call it Bhaktiyog, when to call it gyan yoga, when to call it karma yoga.

Different labels also due to differences in human nature

Humans are of three types by nature. One is logic oriented human being, second is emotional oriented human being, third is karma oriented human being. Some people are very superior in logic but not able to do deeds commensurate with it. These are called rational persons. Some people lack logic, but can perform tasks with skill. All of them are karma oriented. Some don't even have much knowledge and don't do much karma, but because they are emotional, they often become emotional. Logic is associated with our brain, Emotion is associated with our heart and Karma is associated with our hands, feet or senses. When a rational person practices yoga, it is labelled as 'gyanyoga', because logic is preeminent in it. Knowledge is the main part of its nature, but that does not change yoga. Its core process remains the same. He has to experience the same process. But he understands his experience from the point of view of knowledge, so he calls it 'Gyanyoga', Bhavpradhan person also experiences the same main process but calls it Bhaktiyog. In this way, a person who is the master of karma also realizes the same process and calls it karma yoga. The same Karma Yoga is called Hatha Yoga by some and the same Karma Yoga is also called Kriya Yoga by some. In this way, Gyan Yoga has also been performed as Sankhya Yoga. Thus the same yoga process has been given these different labels due to differences in the nature of the practitioners.

Section-1	Section 2	Sopan
1.Mantra Yoga	karma kand	kriyatmak
2.Hatha Yoga	karma Yoga	“ “
3.Laya Yoga	Gyan Yoga	Gyanatmak
4. Raja Yoga	Bhakti Yoga	bhavatmak

Now let us understand the four stages of Section-1 in detail. In the stage of Mantra Yoga, the practitioner has to chant the Ishta Mantra with the observance of Yama-Niyama. In the second stage of hatha yoga the practitioner has to practice asana, pranayama, mudra, bandha, shatkriya etc. Actions are prioritized in these first two phases. Manoyoga is preferred in the third Lay Yoga stage in which the rhythm of Prana and the actions born from it is to gradually bring to an end the activity of simple mind i.e. thoughts. With the rhythm of thoughts the false worldly knowledge born of avidhya disappears and the self-spontaneous Satya Vivek khyati' knowledge arises from the conscience. Thus the practice of Lay yoga is primarily cognitive. At the completion of the hatha yoga phase the practitioner is firmly established in Pratyahara. Then he continues to practice Dharana and Dhyana in the Lay yoga phase. Then when he reaches the role of Samadhi, the stage of Raja Yoga begins. Raja Yoga often involves spiritual practice because the practitioner's relationship with God is in it. Sage Patanjali says that samadhi is the inhibition of the tendencies of the mind and the best way to achieve such inhibition is Ishwar Pranidhana' i.e. worshipping God wholeheartedly.

It will now be easy to understand the stages of Section-II. Mantra yoga emphasizes only chanting while ritualistic actions of scripturally prescribed actions (such as chanting, devapujan, Trikala Sandhya, home-havan, pancha mahayagna, vrata etc.) are to be performed. Mantras are connected with all these actions. In Karma Yoga, there is a preference for doing deeds with sincerity. So it is also a stage of practical sadhana like Hatha Yoga. Thus both karmakanda and karma yoga fall under the sopan. The stage of Gyan Yoga is also considered the stage of Buddhi Yoga. The instrumental method of this stage includes shravan, manan and nididhyasana. Its purpose is to attain pure (Vivek khyati) knowledge. Thus this stage is inherently cognitive. The last stage of bhakti yoga is to see God's pure and embodied form and to experience His divine leela. In this stage, the values of devotion, dedication, service, love etc. are important.

The destination is the same but the equipment is different

We use different means like airplane, motor, scooter etc. to reach any one destination. According to the speed of that vehicle we can reach the destination sooner or later. We use only petrol or diesel as fuel in each equipment, but the way and quantity of petrol power is slightly different in them, so the speed becomes different. This difference occurs because the 'technique' of each instrument is different. Also for the journey of yoga as we understood further there are various tools like Mantra Yoga, Kriya Yoga, Karma Yoga, Hatha Yoga, Bhakti Yoga, Nada yoga, Layaoga etc. All these devices use some form of energy as fuel. Its name is Prana Shakti. This is a subtle consciousness power. Each of us has that inner strength. Everyone has to worship that Prana Shakti to attain the divine. By its proper use the practitioner can become a Yogi. A practitioner who harnesses this power and makes proper use of it makes rapid progress in the path of yoga.

Just as there is a difference in the speed of an airplane, motor and scooter, there is also a difference in the speed of different yoga equipment. For instance, Mantra Yoga is fruitful at a slow speed. Hatha yoga gives results faster than that. Lay Yoga is considered faster than Hatha Yoga, while Raja Yoga is considered the fastest. In this way, despite the differences in the speed of all the yoga instruments, the life force is used as the governing force in all of them. All of us have this same inner life force but some of us are aware of it while others are not. When the Sadguru gives us the true and complete recognition of our unfathomable life force, our path to yoga sadhana is opened. One cannot proceed on the path of yoga without recognizing the Prana Shakti. If we take one step towards God after the true creation of Prana Shakti in us, God also takes one step towards us. But if we walk away from it, he also goes away. In this way, if the seeker moves forward by recognizing and feeling the Prana Shakti, then that Shakti alone will lead him to the role of God-attainment or Moksha. The role of this salvation is the destination of every soul.

Purpose of Yoga

All round development of life i.e. Physical, Mental, Spiritual, Moral and social development

Building Personality

Salvation of pain or suffering

Purification of emotion, behaviour and character.

The cessation of klesha (klesha nivritti)

Attainment of Divinity

Misconception of Yoga

The various Misconception Of Yoga are as follows:

1. Yoga is not for the common man
2. Yoga is related to supernatural thoughts, is related to miracles
3. Yoga is equivalent to mysticism, witchcraft or various forms of sense suppression.
4. Yoga is just a therapy that can cure many diseases.
5. Yoga is a philosophy in which the philosophical principles related to the world have been discussed.
6. Yoga is just an exercise method.
7. Yoga means asana

Conclusion:

There can be just one type of yoga. However, there are supposedly several varieties of yoga because seekers have various desires and situations. There are various types of Sadhaka since there are three different aspects to nature. There are those who are sattvika (calm), those who are both sattvika and rajasika (passionate), those who are both rajasika and tamasika (dull), and those who are tamasika. As a result, gyan yoga is typically practised by logically inclined sadhakas, bhakti yoga by devotional Sadhaka, and karma yoga by action-oriented sadhakas.

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